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## DR. WORCESTER ON THE PASSOVER.\*

(Continued from page 345.)

THAT school of New Churchmen to which Dr. Worcester belongs, and of which he may be considered a fit representative, hold that the Lord's New Church referred to in the Apocalypse under the designation of the Holy City New Jerusalem, is a visible or known body of people, and is confined exclusively to baptized receivers of the doctrines taught by Swedenborg, and commonly known, therefore, as Swedenborgians. All others, whatever be their character, are considered as "strangers," "foreigners," or "hired servants"—as not belonging to "the Church in its special sense"—as represented by the "uncircumcised" in the old Jewish Church, who were

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“not allowed to eat of the Passover.” Starting with this erroneous assumption, that Swedenborgians, to the exclusion of all others, constitute the true church, or “the church in its special sense,” Dr. Worcester arrives fairly enough at the conclusion that only Swedenborgian ministers are authorized to baptize, and so introduce persons into the church; and—reasoning from the same false premise—only Swedenborgians, or “baptized receivers” of the heavenly doctrines, are prepared to partake of the Holy Supper, all others being represented by the uncircumcised among the Jews. Thus we see how a mistaken view as to the whereabouts of the church, necessarily vitiates the Dr.’s conclusions on the subject of the Passover. The premise assumed fairly forces upon him the inference that “no person who has not been baptized [by the hands of a professed New Church minister, *he means,*] and who is not endeavoring to do in himself the work which is represented by baptism, should come to the Holy Supper.” And as it is always easy to ascertain who are and who are not “baptized receivers,” therefore any New Church society, association, or convention, may point out the particular individuals who are prepared to come to the table of the Lord. If any such ecclesiastical body can accurately draw the line between those who are and those who are not of the Lord’s true church, of course it can determine with equal certainty who are and who are not worthy to partake of the Holy Supper.

Another school of New Churchmen, opposed to that which Dr. Worcester represents, and one to which we profess to belong, believe that the true New Church is *not* a visible or known body of people. They believe that its members, in Christian countries, are scattered among the different sects, and are certainly known *as* members to no one but the Lord himself; for He alone knows the inter-

nals of men. This is clearly Swedenborg's teaching; for, speaking of the New Jerusalem, which he tells us "means a New Church which is at this day establishing by the Lord," he says it is "dispersed throughout the whole world" (*T. C. R.* 307,) and that it consists of all those "who are written in the Lamb's book of life," which he explains to mean all "who believe in the Lord, and live according to his commandments in the Word" (*A. R.* 925). We maintain that these persons are not confined exclusively to any one sect, but are scattered throughout all the sects; but that no man and no body of men can with absolute certainty point them out; that they are the Lord's people, or "the church in its special sense," conjoined to Him by faith and love, and known with certainty as His people to no one but Himself.

And since the members of the true church are not all to be found among Swedenborgians, but are scattered among the various sects, therefore the Lord is present with these sects in the hearts of his true followers, and they have authority from Him to baptize in his name, and so to introduce candidates into His church. And since all who are in conjunction with Him are of His church, and some of these are to be found among all the sects, but are known only to the Lord, therefore the Holy Supper should be free to all whom the Lord may constrain to come and partake. It is intended for all His faithful followers; and many of these are doubtless to be found among those who never heard of Swedenborg or the doctrines of the New Church as such. We cannot with certainty point them out. No man and no society of men can tell who they are. The reception of the doctrines of heaven is no certain evidence—for these doctrines may be received into the understanding, while the will remains unaffected by them. Swedenborgians, therefore,

are as liable as others to come unworthily to the table of the Lord ; for, with all our heaven-descended truth, our hearts are still liable to remain cold and selfish.

Let us now see whether Swedenborg does not favor the broad and liberal view of this subject which we advocate, and which we understand to be directly opposed to the view of Dr. Worcester as set forth in this Address. Let us see whether *he* regards as "strangers" or "foreigners," and unworthy to come to the table of the Lord, all who do not "receive the doctrines of the New Jerusalem," or who do not "understand the Word in its internal sense;" and whether he authorizes us to exclude any who may feel constrained to come, even though they do not understand nor profess to receive the doctrines of the New Church. Let us inquire who, according to this illumined teacher, are prepared to come to the Holy Supper, and do come worthily. Let us see upon whom he throws the responsibility of judging in this case—whether upon some priest, society, or "church in a larger form," or upon the individual himself. Let us see—for we shall find him sufficiently explicit on all these points.

In the first place he says "that those approach the Holy Supper worthily who are under the influence of faith towards the Lord, and of charity towards their neighbor, thus who are regenerate" (*T. C. R.* 722). These are the explicit terms in which our illumined author answers the very question which Dr. Worcester has raised in his Address. Yet, strange to say, the Dr. nowhere quotes this passage, or makes the slightest allusion to it. The condition as here announced by Swedenborg is very simple, and quite intelligible. Not a syllable, we see, about the necessity of "receiving the doctrines of the New Jerusalem," or "understanding the Word in its internal sense." Faith in the Lord and charity towards the neigh-

bor are all that is required. And is it to be presumed that Swedenborgians are the only class of people in christendom who possess this faith and charity? Is there anything in the writings of our author to warrant the belief that none, save those who profess the doctrines of the New Church, are under the influence of faith towards the Lord and charity towards the neighbor? So far from it, the very paragraph in which he discusses the proposition above quoted, shows that he recognized some such in all the Christian sects. For he says: "That God, charity, and faith, are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived *by every Christian* who attends to the Word. Reason itself, if under any spiritual influence, teaches that without the acknowledgment of a God, no man can have either any religion, or any principle in him that constitutes the church; therefore whoever comes to the Holy Supper without acknowledging a God, profanes it. . . . That, after the acknowledgement of a God, charity is the next means of making a worthy communicant, is plain, both from the Word, and also from the exhortations that are read *in every Christian church* previous to the celebration of the Holy Supper." And in confirmation of this, he proceeds to quote some passages from the exhortation read in the church of England, showing that charity is there insisted on as an essential pre-requisite for becoming a worthy communicant.

Moreover, Swedenborg clearly recognizes, as worthy partakers of the Holy Supper, many of those very persons whom Dr. Worcester reckons as "strangers" or "foreigners"—many who do not understand the internal sense of the Word, nor receive the doctrines of the New Jerusalem, and who, according to the Dr.'s view, therefore, belong not to "the church in its special sense." Of



this class are the simple-minded persons referred to in the following paragraphs, and whose qualifications for coming to the table of the Lord, are plainly enough admitted :

“ If, however, there be any one so simple that he cannot think of anything with his understanding but what he sees with his eyes, I would advise him when he comes to the Holy Supper, and receives the bread and wine, and hears them called the body and blood of Christ, to think within himself that it is the most holy act of worship, and then to reflect upon the sufferings of Christ, and his love for man’s salvation.”—(*T. C. R.* 709.)

“ How plain is it to see that bread and wine cannot effect this conjunction [with the Lord], but that it is effected by the good of love, which is signified by bread, and by the truth of faith, which is signified by wine, both which, as they are the Lord’s own, proceed and are communicated from Him alone. All conjunction, moreover, is effected by love ; and love without confidence is not love. But those who believe that the bread is flesh, and the wine blood, and cannot raise their thoughts to something spiritual, must remain in that belief ; but then it should be accompanied with the conviction that there is something in the rite most holy, and effective of conjunction with the Lord, which is communicated and appropriated to man as his own, though it always continues to be the Lord’s.”—(*T. C. R.* 727.)

Now Dr. Worcester himself would not, we presume, maintain that the persons here spoken of as unable to elevate their thoughts to anything spiritual, or to think above the sense of the letter when they partake of the Holy Supper, are of the number of those “ who receive the doctrines of the New Jerusalem.” Yet the herald of the New Church clearly admits their fitness to come to the table of the Lord, provided they be in charity towards the neighbor. He admits the propriety of their coming, by instructing them as to the proper mental attitude when they come—advising them to regard the rite as “ most holy,” and to “ reflect upon the sufferings of

Christ"—the very thing which, we presume, nearly all pious people in the different sects are in the habit of doing. And not only does Swedenborg teach that it is proper and right for such persons to come to the Holy Supper, but that it is also useful ;—that, provided they be in the good of life, and come in a devout frame of mind, the angels are present with them, and the rite becomes to them a means of conjunction with the Lord. Therefore all such should be permitted and *encouraged* to come to the table of the Lord. And our author shows us *why* it is useful for these persons to come, even though they know nothing of the internal sense of the Word. Thus he says :

“In regard to doctrinals derived from the literal sense of the Word, the case is this, that when man is principled in them, and at the same time in a life according to them, he hath in himself correspondence ; for the angels who are attendant on him, are in interior truths, whilst he is in exterior, and thus he hath communication by doctrinals with heaven, but yet according to the good of his life ; as for example, when in the Holy Supper, he thinks simply of the Lord, in consequence of the words used on the occasion, ‘This is my body, and this is my blood,’ then his attendant angels are in the idea of love to the Lord and charity towards their neighbor, inasmuch as love to the Lord corresponds to the Lord’s body, and to bread, and neighborly love corresponds to blood and to wine ; and whereas there is such correspondence, there flows an affection out of heaven through the angels into that holy principle by which man is influenced at the time, which affection he receives according to the good of his life ; for the angels dwell with every one in his life’s affection, thus in the affection of the doctrinals according to which he lives, but in no case if the life disagrees therewith ; for if the life disagrees, as supposing there prevails an affection of gaining honors and riches by means of doctrinals, in such case the angels retire, and the infernals dwell in that affection.”—(A. C. 3464.)

Similar instruction is conveyed in the following passage :

“ Unless the internal of the Word flows in with those who read the Word and abide in the literal sense, there is not effected conjunction of truth from the Word with good ; and the internal of the Word then flows in, and is conjoined with good, when man accounts the Word holy, and he then accounts it holy when he is in good. The same may be illustrated also by the Holy Supper ; scarce any know that bread in the Holy Supper signifies the Lord’s love towards the universal human race, and the reciprocal [love] of man, and that wine represents charity ; nevertheless *with those who receive the bread and wine holily*, there is effected conjunction with heaven and with the Lord thereby ; and the goods of love and charity flow in by (or through) the angels, who on this occasion do not think of bread and wine, but of love and charity ; hence it is evident, that external truth is conjoined with internal truth when man is in good, he himself being ignorant of it.”—(A. C. 6789.)

And elsewhere our author tells us, that, owing to the correspondence between natural and spiritual things, the bread in the Holy Supper, even when it suggests to the devout communicant no spiritual idea, but is thought of merely *as bread*, “ serves the attendant angels as an object of thinking concerning the good of love which is from the Lord ; for the angels do not at all comprehend man’s thought concerning bread, but instead thereof have thought concerning good, such being the correspondence.” And then he adds :

“ Hence it may appear what is the nature and quality of the conjunction of heaven and earth effected by the Word, viz., that a man who reads the Word under holy influence, by such correspondences is conjoined closely with heaven, and by heaven with the Lord, although man thinks only of those things in the Word which appertain to its literal sense. The essentially holy principle, which influences man on such occasion, is derived from an influx of celestial and spiritual thoughts, and affections, such as exist with the angels. To the intent that such influx might have place, and thereby men might have conjunction with the Lord, the Holy Supper was instituted.”—(A. C. 3735.)



The difference between the teaching of these extracts and that of Dr. Worcester's address, is palpable enough. The latter makes a broad distinction between the *Christian* and the *New Jerusalem* Passover, and holds it to be disorderly and improper, under the New Dispensation, to administer the Holy Supper to any except those who admit the claims of Swedenborg, "who receive the doctrines of the New Jerusalem," "who understand the Word in its internal sense," and have received what is called New Church Baptism. Whereas, Swedenborg never authorized any such distinction as the Doctor makes. He, on the contrary, teaches the propriety and use of administering the Holy Supper to all humble and devout people, who are in the good of life, but who understand and receive the Word only in its literal sense. Instead of reckoning such as "strangers," or "foreigners," because not receivers of the doctrines of the New Jerusalem, and therefore not prepared to come to the table of the Lord, he considers them as belonging to the true Israel of God, and worthy to partake of the Holy Supper; and says, that if they "receive the bread and wine holily, there is effected conjunction with heaven and with the Lord thereby."

Dr. Worcester seems disposed to make *doctrines* a test of one's worthiness to partake of the Holy Supper, to a degree not authorized by our illumined scribe. "In order that any one may come into a [the?] church," he says, "and thus be prepared to receive the Holy Supper, he must become acquainted with the doctrines of the church." (p. 15.) "They [the doctrines] are what give a true church its quality and character." (p. 13.) But the only doctrine which Swedenborg lays down as absolutely essential in the way of preparation, is, a vital belief or faith in the Lord. On other doctrinal points he ad-

mits that men may differ, and still be all good Christians—worthy communicants—members of the true church—united in the bonds of love or charity. In a true and living church, he insists that charity is ever to be held as the fundamental; and that unity of spirit is quite compatible with diversity of belief. “When *life* conjoins,” he says, “doctrine does not separate; but if only doctrine conjoins, as at this day is the case within the church, then they mutually separate, and make as many churches as there are doctrines.” “He who is in goodness of life doth not condemn another who is of another opinion, but leaves it to his faith and conscience.”—(A. C. 4468.)

Again our author says :

“With the Lord’s spiritual church the case is this : that it is dispersed over the whole globe, and that it is everywhere various according to articles of belief or the truths of faith.—The Lord’s spiritual kingdom itself in the heavens is also thus circumstanced, viz : it is various according to what appertains to faith, insomuch that there is not one society, nor even one in a society, who, in those things which relate to the truth of faith, is entirely agreed with others as to his ideas ; nevertheless the Lord’s spiritual kingdom in the heavens is one ; the reason is, because all account charity as principal, for charity constitutes the spiritual church, and not faith, unless you say that faith is charity. Whosoever is principled in charity, he loves his neighbor ; and with regard to his dissenting from him in matters of belief, this he excuses, provided only that he lives in goodness and truth.”—(A. C. 3267.)

“Notwithstanding there are so many varieties and differences of doctrinals, or so many derivations, still they form together one Church, when all acknowledge charity as the essential of the Church, or, what is the same thing, when they have respect to life as the end of doctrine, that is, when they inquire how a man of the Church lives, and not so much what are his sentiments ; for every one in another life is gifted with a lot from the Lord according to the good of his life, not according to truth of doctrine separate from the good of life.”—(A. C. 3241.)

“For life constitutes the Church, but not doctrine, except so far as it be of the life. Hence it is evident that the Church of the Lord is not here nor there, but that it is every where, as well within those kingdoms where the Church is, as out of them, where the life is formed according to the precepts of charity. Hence it is that the Church of the Lord is spread through the universal orb, and yet that it is one ; for when life constitutes the Church, and not doctrine separate from life, then the Church is one ; but when doctrine constitutes the Church, then there are several.”—(*A. C.* 8152.)

“The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient Churches ; and that doctrine conjoined all Churches, and thereby formed one Church out of many. For they acknowledged all those to be members of the Church, who lived in the good of charity, and called them brothers, however they might differ in truths which at this day are called matters of faith.”—(*N. J. D.* 9.)

“The several Churches in the Christian world are distinguished by their doctrinals, and they hence call themselves Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants ; with many others. This distinction of names arises solely from doctrinals, and would never have had place if they had made love to the Lord and charity towards the neighbor the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one according to his conscience, and would say from the heart, that he is a true Christian who lives as a Christian, or as the Lord teaches. Thus one Church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish ; yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The ancient Church which existed immediately after the flood, although dispersed over several kingdoms, was of such a character ; so that they differed much from each other as to doctrinals, but yet they made charity the principal thing, and regarded worship, not from the doctrinals of faith, but from the charity of life which entered into it.”—(*A. C.* 1799.)

And in this sort of teaching do the writings of Swedenborg abound. The reader will see how utterly opposed



all this is, to the notion in the Address before us, that men should be agreed as to doctrine, or that they must "receive the doctrines of the New Jerusalem," and must "understand the Word in its internal sense," before they can be prepared to receive the Holy Supper. This may be Dr. Worcester's opinion, but we submit that it is not the teaching of Swedenborg, and not to be accepted, therefore, as the teaching of the New Church.

But those who are not in the light of the New Jerusalem, it is said, are in spiritual darkness. And would you, it is asked, invite to the Holy Supper persons whose minds are immersed in dire falsities? How can such persons really be in conjunction with the Lord? How can charity or the good of life co-exist with the belief in a vicarious atonement, justification by faith alone, and other kindred dogmas? We will let Swedenborg answer these questions.

We assume it as a fact not to be denied or doubted, that there are in the Old Church organizations at the present day, many persons whose minds are not much imbued with the falsities of that church; many who really reject its fundamental doctrines (oftentimes, perhaps, without knowing it), and who acknowledge the Lord Jesus Christ as the only God and Saviour, and endeavor to keep His commandments; many who shun evils as sins, and therefore reject, interiorly, the falses which disagree with the goods of charity. Such persons may believe or profess many falses, but their falses do not condemn or unchurch them, because they are not falses of evil. Indeed they are not falses *with them*, but are accepted as truths, because they are from good; for "falses are not falses with those who are in good, but with those who are in evil."—(A. C. 8311, 4736.)

"There are given falses which are received as truths,



when good is in them, especially the good of innocence, as amongst the Gentiles, and also amongst several within the Church.”—(A. C. 4736.)

“They within the Church are in falses and at the same time in good who are in heresies and in the life of good ;—but falses with those do not damn, unless they be such falses as are contrary to good, and destroy the very good of life ; but the falses which are not contrary to good, in themselves indeed are falses ; but in respect to the good of life, which they are not contrary to, they almost put off the quality of the false, which is effected by application to good ; for such falses can be applied to good, and be applied to evil ; if they are applied to good, they become mild, but if to evil they become hard ; for falses can equally be applied to good, as truths to evil, for truths of every kind by application to evils are falsified. To illustrate this by an example ; it is said that faith alone saves, which in itself is false, especially with the evil, who thereby exclude the good of charity, as if it contributed nothing at all to salvation ; but this false grows mild with those who are in the good of life, for they apply it to good, saying that faith alone saves, but that it is not faith unless together with its fruit, consequently unless where good is ; so in other cases.”—(A. C. 8311.)

Doctrines, then, whether true or false, are not a sure test of the internal quality of those who profess them ; for good of life may co-exist with many falses of doctrine, and evil of life with many truths. But since the good of life contains within it the affection of knowing truths, therefore all who are in this good, when they read the Word, are illustrated, and discover therein as much truth of doctrine as they really need. Accordingly our author says :

“Every one is illustrated and informed from the Word according to the affection of truth and the degree of the desire thereof, and according to the faculty of receiving [i. e. according to the quality of his life] ; they who are in illustration as to their internal man, are in the light of heaven, for the light of heaven is what illustrates man in the truths and goods of faith ; they who are thus illuminated, appre-

hend the Word as to its interiors ; wherefore they from the Word *make to themselves doctrine*, to which they apply the sense of the letter.”—(A. C. 9:82.)

According to Swedenborg, then, all those come worthily to the Holy Supper who have faith in the Lord, and are in the desire and effort to keep His commandments, whatever be their name or particular creed. But who is to decide upon the worthiness of the candidate, in any given case? Who is to determine whether a person has the requisite faith and charity? Upon whom rests the responsibility of settling this question? Upon the minister, church-committee, society, or other ecclesiastical functionary or tribunal, or upon each individual candidate?

The Heavenly Doctrines plainly teach, that neither minister, society, nor any one save the candidate himself, has any responsibility in this matter. Each one is to judge of his own worthiness, but is not to judge of the worthiness of others, nor to be judged of by them. If one approach the table of the Lord unworthily—one who is not among the kindred and friends of the Bridegroom—on him alone must rest the responsibility. Others cannot see his internals, and cannot, therefore, determine whether he be internally conjoined to the Lord or not. For it must not be forgotten that the preparation for worthily receiving the Holy Supper, is an internal preparation—a preparation of the heart.

“By the regenerate who come worthily,” says Swedenborg, “are meant those who are internally in those three essentials of the Church and heaven (i. e. the Lord, charity, and faith), but not those who are only externally ; for these do not confess the Lord with the soul, but only with the tongue ; and they do not exercise charity towards the neighbor with the heart, but only with the body.”—(T. C. R. 723.)

“None approach the Holy Supper worthily, but those who are interiorly conjoined with the Lord ; and those only are

interiorly conjoined with Him, who are regenerate.—There are many, indeed, who profess to believe in the Lord, and who do good to their neighbor ; but if this be not done from love towards their neighbor, and faith in the Lord, they are not regenerate, for they do good to their neighbor only from motives which regard the world and themselves, and not their neighbor as their neighbor" (*T. C. R.* 726).

Now we cannot see the hearts of men. We cannot know their internals, and of course cannot say with certainty whether they be regenerate or not. "Wherefore," says our author, "it is never allowable for one man to judge of another as to the quality of his spiritual life, for the Lord alone knows this."—(*A. C.* 2284.) Besides we know that people may, and sometimes do, come unworthily to the table of the Lord ; and although all who desire it are to be admitted (see *T. C. R.* 724), yet the unprepared and unworthy are not benefited by coming. Thus Swedenborg says :

"That the Lord is present and opens heaven to those who come worthily to the Holy Supper ; and that He also is present with those who come unworthily, but that He does not open heaven to them. But still it is not to be believed that the Lord shuts heaven to those who come unworthily ; this He does not to any man even to the end of his life in the world ; but that man shuts it against himself, which he does by the rejection of faith, and by evil of life.—The case is otherwise after death ; then heaven is shut, and is not to be opened to those who, even to the end of life, have come to the Holy Supper unworthily, for then the interiors of their minds are fixed and established."—(*T. C. R.* 720.)

It is clear enough then, that the heavenly doctrines throw the responsibility in this matter upon each individual communicant, and not upon church officials, nor any ecclesiastical tribunal. And there we should leave it—where alone it must and ought to rest. It is plainly the duty of New Church ministers and societies to admit to the Lord's table all who desire to come,—all who feel themselves drawn thither by Himself—without regard to



the doctrines they profess. Nay, it is their duty to *invite* all whom the Master invites—all who have faith in the Lord, and charity towards the neighbor—leaving each one to decide for himself the question in regard to his fitness.

The exclusive doctrine, then, in regard to the "Pass-over" as set forth in the Address before us—a doctrine which would make it a sectarian ordinance, and confine its administration to baptized receivers of the heavenly doctrines—is *not*, we respectfully submit, a doctrine "contained in the words that proceed out of the mouth of Jehovah." It is a view which finds no support in the doctrines of the New Church. The extracts given in this article are sufficient to show that these doctrines afford no countenance, but a stern rebuke rather, to everything like bigotry, sectarianism, or exclusiveness. They exclude from the Lord's kingdom in the heavens and from His church on earth, none but those who reject the essential things of heaven and the church—love to the Lord and charity towards the neighbor—and who, therefore, ally themselves to the kingdom of darkness. They teach us to regard as Christians, and to call brothers, all who live like Christians—who acknowledge the Lord and keep His commandments—irrespective of the name they bear or the creed they profess. They assure us, moreover, that some of this character are to be found among all Christian denominations ; and that all such are of the kingdom and household of Christ, are internally and spiritually consociated, and together form "*a communion*."—(A. C. 7396.)

And it deeply concerns those who profess the doctrines of the New Church, to see that they stand and act on that broad and liberal ground which these doctrines authorize and require us to stand and act upon. The platform



which our enlightened teacher has laid down for us is exceedingly broad ; let us beware how we narrow it. Let us, in our individual and collective capacity, in our private conduct and in our ecclesiastical proceedings, seek to exemplify, as far as possible, the beautiful catholicity of these doctrines. The danger lies not this way, but all in the opposite direction. B.

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## RULING IN THE LORD'S KINGDOM.

(FROM OUR ENGLISH CORRESPONDENT.)

MR. EDITOR ;—In my letter of last September, I adduced that celebrated passage in *H. D.* 314, and also one from *T. C. R.* 415, which says just what is opposed thereto. I endeavored to reconcile the two passages, and trust that I succeeded in doing so. But if I did not, it would still follow that the former passage was made invalid, from the fact that where there are two opposing forces they neutralize each other. The simplest rules of logic would set them both aside.

I stated in the same letter, that a few of our ministers, entertaining High-Church views, and not satisfied with the open show of Liberalism made by our Conference, had determined to have a discussion on the subject. After considerable delay, the editor of their organ, who doubtless was deemed the ablest for such a discussion, began his papers some eight months ago ; and they were answered by a writer on the other side in the November and December numbers of our *Intellectual Repository*. The High-Churchman then put forth a rejoinder in two papers, and then it was the turn of the other, who signs himself "Servus," to reply again ; and his reply, ac-

according to the rules laid down for the editor of the Repository, should close the discussion. But lo ! the second reply to the second papers was not permitted to appear ! An excuse for thus closing the columns of the Repository to "Servus" was offered, but it was deemed lame and altogether unsatisfactory. I presume that his arguments were rather too strong for the advocates of High-Church principles.

I will now take up and consider this principal matter in the above discussion, after the passage I have mentioned from *H. D.* 314. The principal matter relates to government in the heavens. It is put forth as a reason for a hierarchy, that Swedenborg saw in the spirit-world a prince and a priest who were rulers, although they were merely servants to societies. Also, there are societies and organizations in heaven, and rulers therein for the sake of order. These passages about ruling in heaven, have been, I think, brought forward in your country to support the principle that your "General Convention" is entitled to be a mother church, and to exercise a mother's authority.\* In answering this statement that angels rule in heaven, according to the common notion of ruling, let me say that if we concede it, we at once come into collision with that passage where our Saviour says, that

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[\* More than once has it been claimed by the President and other leading men in the "General Convention," that said Convention should be regarded and honored as our "Spiritual Mother." One of its ministers, in a communication to that body, a few years ago, said, in reference to the Convention, which he calls "the Church :"

"Now if we wish to honor our Mother, the church, we shall seek to give it such form and organization as will enable us to look up to it with the greatest degree of regard, and to put into its hands such powers, endow it with such functions, and give it such influence, as will enable it to perform not only the fostering, cherishing and helping, but the rebuking, chastising and correcting duties of a mother towards and over us" (*Journal of Convention for 1852, p. 202.*) And this sentiment has never, to our knowledge, been rebuked or called in question by the leading men in the Convention.—Ed.]

in His church—and heaven is His church—He alone is to rule, and church members are to be servants one to another. If the Lord's church be thus constituted, there can be no ruling of angels over one another in heaven. Are we to take Swedenborg here in preference to our Lord? Most certainly not. By the same concession we also come into collision with Swedenborg himself, who says that "all government in the heavens is the Lord's." (*H. H.* 213.) "All are as equals in heaven" (*A. C.* 7773 ;) and there "every one wills to minister to and serve another." (*A. C.* 5732.) If these passages are true, our author would not be consistent with himself, if he said elsewhere that angels rule over one another.

Here there appears a difficulty ; for Swedenborg does indeed speak of angels being in the love of rule from a love of use, and not from a love of self. On the High-Church side it is maintained that Swedenborg, in speaking against the love of rule, meant only this rule when proceeding from the love of self ; and that the Lord only meant the same when He condemned the exercise of dominion or authority by His disciples, saying, that such dominion was only exercised by the Gentiles. Now if this be true, our blessed Lord said what He did not mean ; and so did Swedenborg, where he confirms the Lord's language against the exercise of authority. Suppose the disciples had understood the Saviour not to mean what He said, but that they should seek to be greatest only from a love of use, and to exercise authority from a love of use, in what way would they have acted? Peter might have thought it useful for himself to be the greatest, and to rule over the other disciples, while they, or some of them, might have thought they could do more good by ruling over Peter ; and so in other cases. Thus the disciples would have been as much confused as they

were before they put to their Master the question as to who should be the greatest. It could never be the Lord's meaning, that in His church men might rule over one another provided they did it from a proper motive, because each man would think his own motive a proper one, since he would only act from his own intelligence. Apply this principle in societies, and there would be nothing but confusion—I mean religious societies without ministers ; for where there are ministers, or rather priests, according to High-Church principles, they themselves would have to rule over all.

Again, if these High principles be true, the Church of Rome would be in order so far as ruling is concerned, if we admit that she governs, or seeks to govern, only from a love of use. It was, I believe, held some time ago to be a truth by some of your leading hierarchists in America, that the Romish church was right in principle, but wrong in practice ; in other words, she was right in ruling so far as she ruled from a love of use ; so that she did not err in the use but in the abuse of authority. Now I utterly repudiate all these ideas. I denounce them as pernicious ratiocinations. I will give my reasons for a different view of the subject, a view of it which will make Swedenborg consistent with himself, and his teachings harmonize with those of his Divine Master, who meant just what He said to His disciples, namely, that one of them should not seek to be greater than another, nor should they seek to rule over one another, but should submit to His rule alone, and only serve one another in love. I hold that the disciples were not to rule from any love, even the love of use ; neither are men in the church so to rule ; nor is there among angels any ruling, as ruling is commonly understood, even from a love of use.

It is not often considered that there are two kinds of or-



der among men, one kind which is true, and the other which is expedient. The former existed before the Fall, and exists where men are restored by regeneration ; consequently it exists in heaven, and also in the church so far as men come into the regenerate state. The latter came into existence at the Fall, when man's life became inverted so that it may be called inverted or expedient order, or the order of disorder. Where true order exists, true love exists, which is love to God and man ; and where this love exists, there is no thought of self, but all are intent on serving one another, or doing uses to one another from a principle of love. If men, thus loving one another, form organizations, they seek to do all things in an orderly way. They seek to be united, and to act unitedly, or as a one. They accordingly appoint persons through whom, or by means of whom, their united wishes can come into ultimatum. Persons so appointed have special uses to perform, and for such uses suitable persons must be chosen. Take the case of a church organization, with some hundreds of men requiring external worship and other matters connected with such a society. They will require a preacher or minister, and various other persons to fill particular posts of use. On the Sabbath they will worship in the same house, at the same time, and in the same way ; they will sing and pray as one, and generally act as one throughout their worship. Several persons must each act a part in accomplishing this unity of action, more especially the preacher. He calls on the people to join in prayer or singing, and moves them in other ways as one, until he at last dismisses them. Does he command them, or rule them in what he does ? He certainly seems to do so, but it is not really the case. He simply *serves* them, by helping them to ultimate their previous wishes, and they are pleased to have him perform for them such

useful services. They remunerate him, perhaps, for what he does, especially for helping them by his intelligence to understand the truths of the Word. Other persons also serve by doing their particular uses. The Committee who manage church affairs appear to rule in giving their directions, but in fact they only serve, because they only seek to do what is the wish and the will of all. In general meetings when the brethren assemble to consider any subjects, a president is chosen, who seems to rule the meeting; and yet it is not so, for he only serves, because he simply enables them to carry out their wishes by doing things in an orderly way. To rule and to serve are convertible terms in these cases. So in civil affairs if men are in order. Imagine a city consisting of many thousands of people all in truth and goodness. They must organize, and for that end must have persons filling various offices, so as to help all and each in the ultimatum of their wishes to act in order and unity. All such men in office may seem to rule, and yet they only serve, because they only do what is the will of all the inhabitants; they "serve the public," and the public seem to obey them; and yet it was the public themselves that appointed the men who thus enable them to carry out their own wishes. In truth, there is no idea of either ruling or serving in these cases, but only of performing uses, or doing each what is useful or serviceable in promoting their individual and general happiness. Those persons who are in the most interior states of love and intelligence will naturally be chosen to the most important uses, because of their fitness; and such men will be the most humble and self-denying of all, because of their more interior perceptions. They will feel love, and in so feeling will be the more esteemed and beloved.

We see from the above instances how men may appear

to rule over, when in fact they only serve, one another. It is because in such instances men are in order ; there is no selfism to disturb them ; no desire of one to be greater than another ; nothing to oppose the free development of mutual love. Of course there is no such state of things now on the earth ; but we can easily imagine such a state, and from it we can conceive of organizations in heaven, and of ruling or serving there. We can see that in reality there is no ruling there at all, as we in our fallen state conceive of ruling, but that all there are servants one to another. Hence the Lord's words are most true and rational and practical when he makes all His people brethren, teaches them to serve one another in love, and leave all ruling to Himself. Swedenborg is consistent with himself in saying that there are rulers in heaven who still are but servants, because he did not mean by ruling, such ruling as we have on the earth. We can see it plainly enough that "there is no government in heaven but that of mutual love, and that the government of mutual love is heavenly government."—(*H. H.* 13.)

You will, I think, perceive what I have said above respecting governments in heaven to be true. And if true, then there is nothing in Swedenborg to sanction a hierarchy in the New Church. If I also have disposed satisfactorily of that other passage about priestly government, (*H. D.* 314,) then there is to be no ruling of priests over individual societies. There is to be no ruling even from a fancied love of use in an orderly church ; no ruling of man over man. There should be no organizations more than are absolutely required ; for we may be sure that this is the case in heaven, where we know that self-government from the Lord alone is the general law, and those angels who live house and house apart are the best of the angels (*H. H.* 50). Even on earth it is said that

"the perfection of government is to govern little," which perfection would be still more perfect, if order could exist without any human governments at all. From all this it may be seen that your "American New Church Association" is right in its principles and constitution; and so is our Conference right in the principles it put forth to the world in its recent Address to Societies in this country.

Persons are apt to forget that angels are in the spiritual sense of the Word. Accordingly, when they read in Swedenborg of two angels having been seen by him in the spiritual world, one of whom was said to be a prince, and the other a chief priest, they conclude that there are princes in heaven as there are on earth, and priests both high and low. It should be remembered that it was in the world of spirits, and not in heaven, where our author saw those two angels, and they spoke in terms adapted to his apprehension as an inhabitant of this natural world. "As what is spiritual cannot be expressed otherwise than naturally before men," (*H. H.* 56,) they made use of a natural prince to denote an angel elevated in wisdom or intelligence, and a chief priest to denote an angel in a high state of love.—(*A. R.* 20.) To be rulers is to be intelligent and wise (*A. R.* 194). And hence those two angels, the prince and the priest, were rulers; and the former by serving, and the latter by ministering, performed uses to their respective societies.

If there are literally princes in heaven, it follows that there must be aristocracies there, unless such princes are scions of royalty, in which case there must be Kings and Queens and *procreations*. To men in your republican land, such ideas cannot be palatable; and I do not wonder that nothing has been said by Swedenborg in favor of an aristocracy or of royalty. But much use has been made of the chief priest. It has been held that if there



are *chief* priests in heaven, there must also be priests of a lower grade. Hence the propriety of grades in the ministry. Even those who favor representative worship, can argue that there must be such worship in heaven, if there was a high priest seen by Swedenborg, because such Jewish priests belonged to a representative system. Persons would not argue thus if they knew or remembered the fact that angels are in the spiritual sense of the Word, according to which all are princes, kings, and priests according as they are elevated in truth and good. "Thou hast made us kings and priests unto our God, and we shall reign on the earth." (Rev. v. 10.)

Let me here adduce the spiritual sense of two or three other passages in the Word. The Lord said to the man who had gained five talents, "I will make thee *ruler* over many things" (Matt. xxv. 21); and to him who had gained ten talents (see Luke xix. 17), "have thou *authority* over ten cities." E. S. says in reference to this latter passage, that cities signify doctrine; by being rulers over them is meant to be intelligent and wise; thus to give power over them is to give intelligence and wisdom.—(A. R. 194.) When Pilate asked Jesus if he was king, He answered affirmatively, saying that He came to bear witness to the truth. We see again from these passages what it is to rule in heaven.

It is not considered how words lose their original meaning in the lapse of time, and in a changed state of society. Of this we have an instance in the term *to rule*. How did God rule men originally in their unfallen state? Why, by supplying them with all they needed. How did He rule them after the Fall? By restraining evils, as well as supplying to the good their wants. God must have ruled originally on earth as He now rules in heaven; and we learn from H. H. 5, that He there rules by supplying

the angels with all they need. Hence E. S. says somewhere, that the Lord rules in heaven and reigns in hell ; so that to rule in a good sense is one thing, and to reign is another. But we are apt to use the term " to rule " in a corrupted sense, which means to restrain the wills of many and make them subservient to that of one man ; and this ruling only began with the Fall, as we learn from E. S. in a note to *H. H.* 220. In the first chapter of Genesis, we see the original meaning of the term *to rule* ; for God made the sun to rule by day and the moon to rule by night ; and they were to rule *by giving light upon the earth*, (Gen. i. 15, 16). It is plain enough, then, that God's method of ruling is, by performing uses. And all who belong to his kingdom, will seek to rule in this, and in no other way.

FRATER.

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## THE PHILANTHROPIST AND THE CHILD.

BY W. H. HOLCOMBE.

PHILANTHROPIST.

THIS Canary must be free ;  
 Nature's law is liberty !  
 Don't you know it is a sin  
 To keep this little bird within ?

CHILD.

My sweet mother gave it me.

PHILANTHROPIST.

More the wicked tyrant she.

CHILD.

Some one else imprisoned it.

PHILANTHROPIST.

Mends the matter not a bit.  
You must answer for its pain,  
Give it liberty again.

CHILD.

I love the helpless creature so !

PHILANTHROPIST.

'Tis a selfish love, we know.

CHILD.

It sings so sweetly every morn.

PHILANTHROPIST.

Sing yourself when it has gone.

CHILD.

'Twas not born or nurtured here ;  
In this foreign clime, I fear,  
Freedom would not do it good ;  
'Twill freeze or perish in the wood.

PHILANTHROPIST.

Nature amply will provide,  
And its wants will be supplied ;  
'Twill " develop," when it's freed ;  
Give the sacred gospel heed.  
Hear it—" Let the oppressed go free !"  
Give this bird his liberty.

CHILD.

Ah ! but if he flies away,  
Will not ugly birds of prey,  
Stronger, fiercer, pounce on him,  
Tearing madly limb from limb ?

PHILANTHROPIST.

He must take his equal chances,  
Whilst "Progression" still advances.  
"Higher Law" 's the thing to bind most,  
Let the Devil take the hindmost.

CHILD.

Though but a child, it seems to me  
Such "higher law" is cruelty.  
I'll not obey !

PHILANTHROPIST.

I'll break the cage !

CHILD.

You'll kill the bird !

PHILANTHROPIST.

I don't engage  
For what the consequence may be,  
But "higher law" cries "liberty !"

CHILD.

You are unwise !

PHILANTHROPIST.

I'll break the cage !

CHILD.

A Christian man in such a rage !  
Now I believe, though weak and small,  
You are no Christian man at all.



## THE DIVINELY HUMAN.\*

BY REV. E. H. SEARS.

A friend and correspondent, who joyfully accepts and preaches the doctrine of the essential Divinity of Christ, inquires, nevertheless, "How do you understand and interpret all that portion of Scripture which represents his manhood? When he was a child, when he was growing in stature and in favor with God and man, when, further on, he said, 'Of that day and hour knoweth no man, not the angels in heaven, neither the Son, but the Father'? I do not remember to have seen any thing in Swedenborg's works, or elsewhere, that was clear or definite upon this point. Would you say that the Lord during the earlier stages of his human life was so much human that he was unconscious of the Divine except at times? Rather what do you say concerning this matter?"

Our friend will pardon us for answering his private inquiries in a public way, as the whole subject just now engages the earnest attention of a great many minds, and the true doctrine of the Lord is pressing in more and more, and claiming acknowledgment.

Though no one can *comprehend* the infinite, we all have our *apprehensions* about it, and the more clear and rational they are, and the more truly they correspond to the reality, the more satisfying and renovating does our faith become. We will only state this doctrine of our Lord's Divinity and humanity as it dawns upon us in our hours of highest and most joyous worship.

We begin with human analogies. A child is born into

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the world,—a babe that is to become a Newton, a Humboldt, a Webster, or a Howard. There is in all these cases one nature folded up within another, each to become manifest in successive order. First and outermost is the sensuous nature. This is all the child knows of at first, though mighty powers are held in abeyance within him. The babe is conscious only of perceptive faculties and natural instincts. The child is conscious of little more than these. Nature passes before him, and fills his memory with her types, and makes his mind a glorious treasury of natural images. This with natural instinct, is all that comes at first into his consciousness. But as manhood develops, the power of reason comes forth. It comes at first with faint gleams into his consciousness, but afterwards with fulness and splendor. It takes up the types and images which mere perception had drawn in from nature, and makes them the clothing of the intellectual man. The great geniuses of the world, its poets, its orators, its natural philosophers, are produced in this way. And there is a nature that lies still deeper,—the spiritual. One may become a natural man, and an intellectual man, and still the spiritual nature be in abeyance. But when it asserts itself in the consciousness, it uses both reason and sense to unfold spiritual laws and realities ; and the imagery which the perceptive powers had taken up from nature becomes the symbol and the outshadowing of spiritual experiences and a spiritual world. Then the poet becomes prophetic, as in the case of Milton, Wordsworth, and Mrs. Browning. Thus we see how from childhood, conscious at first only of perceptive faculties, a higher and yet higher nature opens down into the consciousness ; how on one plane of being we may grow in knowledge ere we ascend to the higher degrees that open upward and inward, towards the angelic and divine.

Now Christ had all the natures that we have, and something more. He was begotten, not by a finite human father, but by the Holy Spirit itself. It must result from such a conception and birth, that the inmost principle of his being was not merely intellectual or spiritual, but DIVINE, though it would be the last to come down into the consciousness. First were opened the lower planes of being received from the maternal side, all the planes of our own finite humanity. The sensuous and perceptive faculties first opened, and this fair world of natural things was gradually taken up and imaged upon them. Then the finite natural reason would assert its existence, whereby natural truth is classified and put in order, and during this process there would be increase in knowledge day by day. Then the spiritual nature would unfold, making the Saviour conscious of all our human wants, temptations, and aspirations, and call forth all the might of supplication and prayer. Last of all, the Divine nature would come down into his consciousness, and then the heavens would be opened, and all celestial and divine scenery would lie upon his soul. And the Divine nature would come down through all the others, and glorify them. All hereditary evil in the spiritual nature would be purged away. In place of the finite human reason would come down the Divine Logos, the Eternal Wisdom, which is the unclouded mirror of the Godhead, just as in us our matured and manly intellect displaces the half-reason of the child. Last of all, and completing all, the entire nature-world which the perceptive powers had taken up into the external memory would be turned to symbols, not of the finite intellect, not of the finite spiritual nature, but of the truths of the Eternal Logos, and all material things would be made the prints and copies of Divine truth in its fulness. The natural world would become to the Saviour, and ap-

pear in all his language, as the living transparency to divine realities. And when this process was finished, when even the lowest or outermost things of the natural mind and memory are filled and made the clothing of the Divine Reason itself, even the natural humanity becomes Divine, and down on this natural plane of being we gaze on the living personality of the First Good, First Perfect, and First Fair.

We do not mean to represent, for the record does not show, that the line of division is always precisely marked; and that with Christ, as with us, there were not alternations between a lower consciousness and a higher. We merely intimate what are the moulds of thought, and what the anthropology, human and Divine, which to our own mind clear up the whole Gospel narrative of those perplexities which otherwise gather about it. That Christ, in the process of his glorification, when the finite humanity was waning and the Divinity was coming down towards the fulness of its manifestation, should sometimes speak from his finite consciousness and sometimes from his Divine, would result from the very nature of the case; and if we are once possessed of the fact, the several passages almost interpret themselves.\*

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\* The text in Mark (xiii. 32), "Of that day and hour knoweth no man—not the angels which are in heaven, neither the Son, but the Father,"—has been thought by many to have been corrupted. The phrase οὐδὲ ὁ υἱός "neither the Son," is not found in the parallel passages of Matthew and Luke. Ambrose says that many manuscripts in his time did not have it, and that it was interpolated by the Arians. Griesbach marks it as disputed, but thinks it genuine, and retains it in the text. Tischendorf thinks the passage has been corrupted, and should read "the angel which is in heaven," but retains the disputed clause. It is found in all the manuscripts and versions extant, and is generally regarded by the best scholars as genuine.

It presents no real difficulty to the believer in the essential Divinity of Christ, who accepts the whole history, both on the Divine and human side. It is what Christ might say from the finite consciousness, ere his glorification had fully transpired.



It has been a sort of Unitarian axiom, that Christ's nature was "simple," like ours. As if the existence of any immortal being clothed in mortality were "simple," and not the infolding of one nature within another, from the animal up to the angelic! Christ, in the entire phenomena of his birth, his wondrous life, death, glorification, and coming again, shows that there was an element in his being differing in kind from ours, and that he descended into the natural degree of life, not merely to talk to us about God, but to reveal God to us, and turn upon a darkened and fallen world the full refulgence of his countenance.

One word, since we are upon the subject, touching the friendly critique of our associate in our March number. We are not sure that there is any difference in his statement from ours, though there possibly may be. We understand by the Logos the Divine nature as to its wisdom or revealing truth, that same wisdom which became incarnate in Jesus Christ. It is not a separate attribute hypostatized, *but the whole Divine nature hypostatized*, or come forth into personality,—just as in man, if he be a true one, his intellect and revealing word are the imaging forth of his whole nature to us, so that we may see him as he is. If a man's mind and heart are at one, that is, if his mind be the true mirror of his heart and soul, then his intellect that glows in his countenance and lives in his speech is not *mere* intellect, but a forthgoing and personation of the invisible deep within him. Now the Logos is the Divine Intellect in the act of revelation. The Logos in Christ is God hypostatized and revealed; and we do not climb round it to get to the Father, any more than we climb round a man's mind and word, as revealed in his speech and person, to get at the invisible depths of his being. "To worship the Word is to worship God as the

Word, *i. e.* to worship God." Exactly so ; and how can we worship Him in any other way, and how can our thoughts "mount upward to the Father" beyond where the Father is hypostatized and revealed ? "All that the Father hath is mine." "No man hath seen God at any time ; the only-begotten Son, that dwelleth in the bosom of the Father,"—the all-revealing and hypostatizing Word—"he hath brought Him forth to view."

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#### "TRUTHS CONTINUOUS FROM THE LORD."

This is an expression which has been often used by American New Church writers, particularly by those belonging to the Convention school, and has caused a good deal of perplexity to some minds, and been the occasion of quite a number of articles and no small amount of questioning. Within the last two or three months, several papers have appeared in the *New Jerusalem Messenger* on this subject, some inquiring what is to be understood by "truths continuous from the Lord," and others attempting to answer the inquiry. The expression is quoted from the Boston translation of the True Christian Religion, and is thus attributed to Swedenborg himself. But, upon careful examination of the original Latin, it turns out that Swedenborg never used any expression equivalent to "truths continuous from the Lord," which has awakened so much inquiry among our friends, but that this is a palpable mistranslation of our author's Latin—a mistranslation, which, no doubt, had its origin in that singular and mistaken notion advoca-

ted in certain quarters, that the more *literal* a translation is, the more *correct* it is.

The expression in question occurs in the Boston edition of *T. C. R.* n. 508. The obvious error in the translation was pointed out by our correspondent "T. H." in the April No. of our Magazine, and the original Latin, with the true rendering, there given. The clause in which the phrase referred to occurs, reads in the original, "At in Nova Ecclesia fit inversum . . . causa est quia doctrinalia ejus sunt continuæ veritates a Domino per Verbum detectæ." Now it requires, in our judgment, but a moderate acquaintance with the Latin language, to see that the true rendering of this passage, is, "But in the New Church the case is reversed . . . because its doctrinals are coherent [or connected] truths revealed by the Lord through [*per—i. e.* by means of] the Word;" or, as the latter part of the clause is rendered in the American Swedenborg Printing and Publishing Society's edition of *T. C. R.*, "because its doctrinals are a *chain of truths* revealed from the Lord by the Word." This is so obviously the meaning of the Latin, that we should suppose any person possessing sufficient knowledge of that language to enable him to enter any one of our New England colleges, would hardly have committed such a blunder as that which has been pointed out in the Boston edition, and which has occasioned so great perplexity. According to the true rendering, the passage presents not the slightest difficulty whatever. It is clear and intelligible to minds of the most moderate capacity. For, when it is said that the truths of the New Church are revealed by the Lord through, or by means of, the Word, all New Churchmen understand this, and readily assent to it. And among the meanings of *continuæ* to be found in almost any Latin Lexicon, are, *close together*,

*touching each other, adjoining*—that is, cohering or connected like the links of a chain. Hence both the London and the New York editions of this work very properly translate *continuae veritates*, "a chain of truths"—the author not meaning to say, and never having said, what the Boston translator makes him say, that these truths are "*continuous from the Lord*," but simply that they are coherent among themselves—all linked together in a close and chain-like manner. This, too, is sufficiently intelligible to all minds. For, take any one of the doctrines of the New Church and see how well it fits into—how intimately it connects or coheres with—all the rest. Take, for example, the New doctrine of man's resurrection in a spiritual and substantial body; how well this connects with—how closely it is adjoined to—the New doctrines concerning the spiritual world, the spiritual sense of the Sacred Scripture, the spiritual nature of heaven and hell, &c. Or, take the doctrine concerning the correspondence between the soul and the body; how closely and logically this connects itself with the New doctrine concerning the relation between the natural and the spiritual worlds, between the natural and the spiritual sense of the Scripture, and between the external and visible surroundings of spirits and their internal or mental states. Or, the doctrine of three discrete degrees as belonging to the human mind; how perfectly this agrees with the three degrees of truth in the Word, the three degrees of life in the angelic heavens, and the trinal distinction of end, cause, and effect which exists in God himself, and from Him throughout the created universe. And so with all the doctrines of the New Church. They all agree with, and so help to confirm, the truth of each other. They are all "*continuae veritates*"—truths intimately related, closely joined to-



gether, as it were *touching each other*. Hence it is a common saying among New Churchmen, and one whose truth we all admit, that this New system of doctrinal theology is perfectly consistent and *coherent* throughout.

Now one would have supposed that the correction of this palpable error in the Boston translation, and one which has occasioned so much perplexity, would have been welcomed with much satisfaction by all our brethren. Considering how very rare are copies of the Latin edition of *T. C. R.* in our country, and how few even of the learned among our brethren can have access to the original, we should have thought that "the periodicals of the New Church" would have hastened to acknowledge with gratitude the service rendered by our correspondent "T. H." in pointing out and correcting the error referred to—and would have laid the correction before their readers without delay. This is what Christian charity as well as Christian courtesy demanded. It is what any periodical, animated by a truly Christian spirit, would have done. But so far from this, the *Messenger* of April 7th, some ten days after the Editor of that paper had received copies of the April No. of the *Swedenborgian*, contained a communication on "Truths continuous from the Lord" from some one who wrote to inquire the meaning of this expression—and a reply to the same by W. G., "Chairman of the Advisory Committee" on the *Messenger*; and this expression, "truths continuous," &c., was used some eight or ten times in that single issue of the *Messenger*, without the least intimation by the editor or any one else of any possible error in the translation, or the slightest notice of the correction which had so recently been made in the columns of our Magazine! It is seldom that we have witnessed a greater lack of Christian candor in a religious paper, than this studied ignor-

ing of the true translation of the passage in question, betrayed. But, stranger and sadder yet, a writer signing himself "N. F. C.," in a communication published in the *Messenger* of April 21st, *written after he had read the correction* in the April No. of our Magazine, still persists in clinging to the old error in translation. After saying that some persons "had gone so far as to deny that there was such an expression in the writings of our author," as "truths continuous from the Lord," he adds: "We have since seen something like an attempt to dilute its meaning, or so to qualify it by the words in italics, as that the sentence shall signify nothing at all remarkable, or be reduced to a rhetorical flourish at best." And then he gives the following in a foot note, which in our judgment betrays something else besides the temper in which he wrote:

"The words in the original are, '*Causa est, quia Doctrinalia ejus sunt continua veritates a Domino per verbum detecta.*' Another translation renders it thus: 'because its doctrinals are *a chain of truths revealed from the Lord by the Word.*' We prefer that which we have adopted above, as being more literal and better conveying the idea which the writer intended to express, as may be gathered from the context both before and after. Whereas the other is *not* literal, and contains a gloss of the translator which may leave a false impression on the mind of the reader who has no access to the original. And this we say, not having before our eyes the fear of a writer in the April number of 'the Swedenborgian,' who pronounces the former translation 'absurd,' and is ready 'to stake his reputation as a Latin scholar' in proof, which, for aught we know, may be something very considerable;—and ought to be great indeed to justify the contempt with which he speaks of 'the little scholarship to be found among Swedenborgians.'"

If "N. F. C." had read the communication in our columns, to which he here alludes, in a more charitable

frame of mind, he probably would not have seen the "contempt" of which he here speaks; for we are sure that only a jaundiced eye could see any thing of this sort. Our correspondent "T. H." had mentioned the well-known fact that Hebrew scholars are not agreed as to the proper vowels to be interposed between the consonants in the original Hebrew word "Jhvh"; and immediately added: "Until this question is settled finally by competent critics, it seems to me, that, with the little scholarship there is to be found among Swedenborgians, they had better not undertake dogmatically to decide that either pronunciation is to be adopted to the exclusion of the other, or that the word "Lord" is or is not its proper equivalent." Now "N. F. C." certainly ought to know that there is but *very* little scholarship of the kind that "T. H." had reference to, among Swedenborgians. Can he point to a *single* ripe Hebrew scholar—and this is the kind of scholarship referred to—among all the Swedenborgians in America? If not, then could it have been a sound or a diseased eye, that saw in the statement of such a simple and well-known fact, anything like "contempt?"

"N. F. C." has certainly, in the above paragraph, revealed his own scholarship in a very conclusive manner. And his logic is, to us, quite as remarkable as his acquaintance with the Latin. For thus he reasons: "All things *in the universe*, which are according to divine order, have relation to good and *truth*;" and "because *both*, as well good as *truth*, *proceed from the Divine*, from whom are all things," and because "whatever is not connected with the First Cause by intermediate links, cannot subsist but is dissipated and falls into nothing," therefore—the doctrinals of the New Church *must* be "truths continuous from the Lord," and this *must* be the correct translation of the clause in *T. C. R.*! Now we confess ourselves so



dull of apprehension as not to see, that, if our Boston translator had gone farther astray than he did, and had said, "All sheep and oxen and other four-footed creatures are animals continuous from the Lord" the logic here employed by "N. F. C." would have proved the translation unquestionably correct. We never knew before how intimately allied are Latin and Logic, nor how greatly the translation of the former could be facilitated by a skillful handling of the latter.

And in the *Messenger* of April 28th we have another singular communication on the same subject from the pen of the "Chairman of the Advisory Committee of that paper," in which, after alluding to the "trouble" which this phrase has caused some of the correspondents of that sheet, he proceeds first to give the etymological signification of the Latin *continu* æ, correctly tracing its origin to "con" (together) and "teno" (to hold)—thus showing "its essential meaning," as derived from the etymology of the word, to be just what "W. G." says it is—"holding together." And then, strange to say, this critic, after giving us the true and "essential" meaning of this term, as derived from its etymology thus clearly explained, proceeds in the very next paragraph thus :

"It may be, that a better word than 'continuous' may be found to express the idea above given,—but I have heard of no rendering yet, which I do not regard as decidedly inferior. Until I hear of a better word I should therefore translate the sentence, 'because its doctrinals are truths continuous from the Lord, laid open by means of the Word,'"(!)

We submit, that, from the word "continuous," in the phrase under consideration, the ordinary English reader derives no such idea as the "essential meaning" of the term according to "W. G.'s" own admission, is calculated to convey. That is, he does not derive the idea of truths "holding together" or "immediately connected,"



like the links of a chain. We submit that no good English scholar would ever think of calling a system of doctrines, all closely linked together as are those of the New Church, *continuous* truths, but he would call them *coherent* or *connected* truths. And when we talk about their being "*continuous from the Lord*," we only increase the confusion. We are almost certain, by this language, to convey either a false idea or no idea at all. Hence the cause of all the "trouble" in regard to this passage. And yet "W. G." has never heard of "a better word"—cannot himself think of a better—than *continuous* as applied to "truths" in the passage under consideration!

And—more remarkable still—in the next paragraph the writer undertakes to tell us what is taught in *T. C. R.* 508. And after quoting a portion of it, ending with the passage in question, he comments thus:

"That is, the doctrinals of the New Church *have nothing of man's own intelligence in them*;—they are continuous TRUTHS,—they consist of *nothing but truths*,—*genuine* truths (as this term is used *T. C. R.* 208) in perfect connection, without any break or rent, without interruption of any opaque or semi-opaque places, perfectly whole, perfectly transparent, perfectly free from any thing of *man's own*, or of human proprium; and they were laid open or revealed, or made visible or perceptible by the Lord, through or by means of the Word."

Now the remarkable thing about this is, that, being intended as a paraphrase of the passage in question, we find nothing whatever in the original that conveys any such ideas as the words which "W. G." has here emphasized. The Latin tells us only that the doctrinals of the New Church are *connected* truths; but says not a word about "*genuine* truths"—"*nothing but truths*"—"nothing of *man's own intelligence*"—"opaque or semi-opaque places"—"perfectly whole, perfectly transparent," and all that. Of course we do not mean to deny that this is so; we

only express our amazement that, in a *paraphrase*, the idea conveyed by the original should be almost entirely lost sight of, and other ideas *not hinted at* in the author's Latin, should be so strongly emphasized. It is also a little singular that "W. G." in the latter part of the paragraph just quoted, should have abandoned a portion of the erroneous translation, and given us instead, "revealed . . . by the Lord, through or by means of the Word"—almost the very words given in our April issue as the correct translation, yet without any acknowledgment of indebtedness.

Already we have said much more on this subject than we intended. But there are strong reasons why we should add a few further remarks. A friend has sent us a volume entitled, "Principles of the New Church signified by the New Jerusalem, Rev. xxi," just published under the auspices of the General Convention. This book of "Principles" appears to have been gotten up by a Committee of ten New Church ministers, whose names are given—all members of the Convention. It consists chiefly of extracts from the writings of E. S. ; and the committee say : "The translation of the extracts from Swedenborg has been carefully revised, and, as is hoped, essentially improved in many particulars" (p. 6). Yet, turning to page 60, we find the very same mistranslation upon which we are remarking, repeated in these words : "The Doctrines of the New Church are truths continuous from the Lord, laid open through the WORD"—and *T. C. R.* 508 is referred to as authority for the expression ! What, then, is to be said of the "scholarship" among Swedenborgians, upon which a writer in the *Messenger* is so very sensitive, when ten of the Convention's ministers, including the President himself, can, after "*carefully revising*" this passage, agree to endorse a translation so palpably

erroneous as this! It would seem as if our friends had some object to accomplish by this mistranslation; else why is it adhered to with such pertinacity, and why is it so often brought forward of late in their publications? An intelligent New Church brother, writing us a few days ago, says in regard to the error in question:

"The most serious feature of the mistake, however, and the one which New Churchmen are most concerned to see corrected without delay, is, that of construing this passage as implying that the doctrinal teachings of Swedenborg are *direct emanations from the Lord himself, without any intermediate interruption of continuity in the mind of Swedenborg*. This is what I suppose most people have understood by 'truths continuous from the Lord.'"

Whether it be with any such view that this error in translation is so persistently clung to, we cannot say; but now that it has become incorporated into this "DECLARATION OF PRINCIPLES," and will doubtless receive the sanction of the General Convention in the course of a few weeks, and will thus be handed down to a remote posterity, just as other graver errors have been handed down by other ecclesiastical bodies, we trust we shall be pardoned for adding, to what we have already said, a brief but somewhat critical examination of the Latin clause in question.

Waiving, then, for the present, the question as to whether the *doctrinalia* here spoken of are the *writings of Swedenborg*, we observe that there is no word in the original Latin answering to "from" in the sense of *progression* or *emanation*. The preposition "a" does indeed mean "from," but only in respect to *time* and *distance* (see Zumpt's Latin grammar, Anthon's ed. § 394); and is used in this case not in that sense clearly, but as meaning "by" the Lord as an efficient cause. The whole clause is slightly elliptical, and when filled out, would read thus:

"At in Nova Ecclesia fit inversum . . . . causa est quia doctrinalia ejus sunt continuæ veritates, *quæ* a Domino per Verbum detectæ sunt."

By thus supplying the words, "understood" as the grammarians say, it becomes plain enough that the "a" in this case is inserted to comply with the well-known rule of Latin grammar, "If that by which anything is effected is a *person*, the preposition *ab* (or *a*, which is the same) is required with the ablative" (Zumpt § 451, § 382); and it evidently requires the phrase to be translated, "truths which the Lord has revealed by means of the Word."\*

Moreover, if Swedenborg had intended to convey the idea of unbroken continuity all the way from the Lord, he would have used the expression "continuæ cum" or "continuæ ex" not "continuæ a"; and, as if to prevent all possible error, he has inserted the word "veritates" between the two, thus destroying every vestige of foundation for the mistranslation pointed out by our correspondent.

But "N. F. C." will probably have quite as poor an opinion of our critical ability as he has already expressed of that of our correspondent "T. H." However this may

\* A parallel passage so far as concerns the use and meaning of the phrase "a Domino per Verbum," occurs in *A. C.* n. 4538, whose meaning, as given even in the Boston translation of that work, justifies our rendering of the passage in question. Speaking of the difference between spiritual and civil good, Swedenborg says:

Sed per bonum intelligitur bonum spirituale, quod bonum in Verbo vocatur charitas, atque hoc bonum in genere velle et facere alteri bonum ex nulla causa sui, sed ex jucundo affectionis: hic bonum est bonum spirituale; ad hoc nusquam aliquis homo potest venire quam per *vera fidei*, quæ docentur a Domino per Verbum et prædicationes Verbi.

Boston translation:

"But by good is meant spiritual good, which good, in the Word, is called charity, and this good in general is to will and do good to another without any view to self but from the delight of affection; this good is spiritual good; to this good no man can ever come except by the *truths of faith* which are taught of *the Lord by the Word* and by teachings of the Word.



be, he will not, we think, despise the opinion of a man as distinguished for learning and scholarship as the Hon. Theophilus Parsons, especially as Mr. Parsons is a member also of the General Convention. And we are authorized to say, that this gentleman, writing to our correspondent "T. H." in reference to his criticism in our April No., says: "You are undoubtedly right in your criticism, which is quite important." B.

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## OUR FATHER.

BY JOHN DOUGHTY.

There is a name so sweetly blessed,  
That, wheresoe'er the sound may start,  
It comes a benison of rest  
And beauty to an aching heart.

Sweet childhood thoughtless to provide  
Against the ills of earth, can wear  
No anxious smile, no brow of pride,  
Confiding in a Father's care.

Ah ! well it knows its every weal  
The father in his bosom hath,  
That every moment may reveal  
Fresh blossoms springing in life's path.

Our Father ! in that name we know  
A tender care that never dies,  
Unfaltering trust in every woe—  
In every mote of time that flies.



In that endearing name we feel  
The glow of peace, the heavenly ray,  
Like messages from angels steal  
To prompt good actions day by day.

And in that name, we know the Truth  
Drawn from the pages of His Word,  
Taught at a father's knee in youth,  
And in a father's name still heard.

But above all the Love Divine  
Which fills the Truth, and prompts good deeds,  
But that dear name I claim as mine,  
And know that in my heart it pleads.

Oh ! Father of my life and light,  
Be merciful to me, be mild ;  
Dispel these curtaining clouds of night,  
For I would be indeed thy child !

For thou hast come to this dark earth,  
By thy right arm the lost to gain,  
Here as a man, thou hadst thy birth,  
Here I may know thee as a man.

So Jesus, Father, Lord, we raise  
Each childlike orison to thee,  
And fix our soul's confiding gaze,  
On thy Divine Humanity.

So must we learn, each by thy light,  
To give all things into thy care,  
And syllable thy name aright,  
Father in heaven, in every prayer !

## AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

## ELEVENTH ANNUAL MEETING.

New York, May 8th, 1860.

The Society met at room 20 Cooper Institute, New York, at 8 o'clock, P. M. President, S. L. Waldo in the chair.

The meeting having been duly opened with reading from the Word ;

The minutes of the last Annual Meeting were read and approved.

The Board of Managers presented their Annual Report, which was read and accepted.

The Treasurer presented his Annual Report, which was read and accepted.

On motion the Society then proceeded to the election of officers for the ensuing year, and the following were chosen.

*President*, S. L. Waldo, *N. Y. City*.

*Vice Presidents*, W. D. Sewall, *Bath, Maine*. W. B. Hayden, *Portland, Maine*. Oliver Gerrish, *Portland, Maine*. Gilbert Hawkes, *Lynn, Mass.* B. F. Barrett, *Orange, N. J.* John Turner, *Brooklyn, N. Y.* James C. Hoe, *N. Y. City*. Lyman Stevens, *Syracuse, N. Y.* John Geddes, *Cincinnati, O.* C. S. Kauffman, *Cincinnati, O.* Edward Maguire, *Nashville, Tenn.* L. E. Reynolds, *N. Orleans, La.* Glendy Burke, *N. Orleans, La.* E. E. Kittridge, *Elm Hall, La.* Major Thomas M. Adams, *Westport, Mo.* John McCraith, *San Francisco, Cal.*

*Treasurer*, C. Sullivan. *Recording and Corresponding Secretary*, Thomas Hitchcock.

*Managers* for one year to fill vacancy caused by resignation, Rev. Abiel Silver. For four years, Dr. John Ellis, Silas Jones, T. S. Dick, J. F. Browne.

On motion it was

*Resolved*, That one thousand copies of the Report of the Board of Managers be printed for distribution.

Various letters from friends of the Society were read, enclosing contributions and expressing sympathy.

On motion it was also

*Resolved*, that the Board of Managers be requested to consider the expediency of removing the Society's Book-Room from the Cooper Institute to some eligible location on Broadway.

On motion adjourned.

THOMAS HITCHCOCK, *Secretary*.

## ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY, FOR THE YEAR ENDING MAY 1ST, 1860.

Since our last annual report we have printed a new edition of the *Conjugal Love*, of 500 copies, and also editions, of 500 copies each, of the *Indexes to Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, and *Conjugal Love*, to be sold separately from the works to which they respectively belong.

The sales for the year have been as follows :

Arcana Celestia, Vol. 1,	-	-	-	-	90	Copies.
" " " 2,	-	-	-	-	63	"
" " " 3,	-	-	-	-	64	"
" " " 4,	-	-	-	-	59	"
" " " 5,	-	-	-	-	58	"
" " " 6,	-	-	-	-	71	"
" " " 7,	-	-	-	-	72	"
" " " 8,	-	-	-	-	72	"
" " " 9,	-	-	-	-	68	"
" " " 10,	-	-	-	-	68	"
Apocalypse Revealed, Vols. 1 and 2,	-	-	-	-	160	"
Divine Love and Wisdom,	-	-	-	-	137	"
Divine Providence,	-	-	-	-	73	"
Heaven and Hell,	-	-	-	-	142	"
True Christian Religion,	-	-	-	-	163	"
Conjugal Love,	-	-	-	-	144	"
Miscellaneous Theo. Works,	-	-	-	-	50	"
Four Leading Doctrines,	-	-	-	-	117	"
" " " paper,	-	-	-	-	187	"
Indexes,	-	-	-	-	34	"
Total,	-	-	-	-	1892	vols.

The net proceeds of which amount to \$1073,35.

The whole amount received from dues and donations is \$731,00, of which \$345,00 were special contributions to the expenses of the New-York Book Room.

Donations of sets of the works have been made to the *American Institute*, and the *N. Y. City Library Association* in this city, *The West Point Military Academy*, and to *Mr. James Barr*, of St. Catherines, C. W. Several members of the Society and others, have likewise made similar donations to various public institutions at their own expense. We have also endeavored to aid the circulation of the writings by means of advertisements in newspapers, distribution of catalogues, and in other ways ; and we propose to continue these efforts during the coming year.

A number of the contributors to the support of our Book Room in the Cooper Institute, having addressed a memorial to the "General Convention of the New Church in the United States," remonstrating against the maintenance by that body of a rival book-room in this city, as both unnecessary to the church, injurious to the interests of our room, and tending to excite ill feeling between Christian brethren, the Convention, at its session in June last, referred the subject to a committee, with power to conclude an agreement by which the two rooms should be united, if possible. A corresponding committee was appointed by this Society, and a conference between the two was held last July, which resulted in an arrangement by which this Society agreed to keep a stock of its publications on sale at the Convention's Book-Room, allowing a discount of ten per cent. by way of commissions, and the Convention agreed to keep in like manner a stock of its publications for sale at our room, allowing us a discount of thirty per cent., also giving us the use of a half column of the *N. J. Messenger* free of charge, in which to advertise all the works for sale at our room. This agreement is not, however, considered a final one, and is revocable at the pleasure of either party. It will be observed that the object sought by the friends of our estab-



lishment has not been at all reached by it, the Convention's committee insisting that that body should not relinquish its book-room in this city, unless we gave them the control of ours, which of course we could not agree to.

It is known that the edition of the *Conjugal Love*, published by this Society, follows the text of the last London edition, and has, like that, a short preface explaining and defending some of the doctrines contained in the book, to which objections are most frequently made by the enemies of the church. We had always supposed that our action in regard to this work met with the general approval of the members of the Society; at least they have made no complaints, and we had no reason to suspect that any of them were displeased with it. A writer in the *N. J. Messenger*, of March 10, 1860, makes, however, charges against us on this head, which so directly involve our official integrity as the managers of the Society's affairs, that we feel called upon to notice them. He says :

The American Swedenborg Printing and Publishing Society, when they stereotyped this work, copied the altered English title-page, with the change of a single word. Instead of "Adulterous Love and its *Insane* Pleasures," they printed it "Adulterous Love and its *Sinful* Pleasures." This change only served to make the title one word more unlike to Swedenborg.

But the A. S. P. & P. Society had done what is still more objectionable than to change the title of the work. Though the Society was bound by its constitution to reprint the works of Swedenborg "without note or comment," it has seen fit to prefix to this work a preface of six pages, and a preface which has been universally condemned, so far as we are acquainted. *They have not only done this, but retained this preface for at least four years, notwithstanding the numerous remonstrances that have been sent them against it—remonstrances emanating, if we are correctly informed, even in the Society's Board of Managers.*

And he concludes a lengthy denunciation of the preface as follows :

The A. S. P. & P. Society has just issued an appeal to its friends, asking contributions in money to sustain the necessary expenses of its Book-Room, as well as for keeping a supply of Swedenborg's works now stereotyped, constantly on hand. We trust that those who are its true friends, and who are also desirous that Swedenborg's writings shall be given to the world in their purity, free from mutilation on the one hand and from depreciating comments on the other, will accompany their donations with the condition that the Society adhere to its constitution; that the work on *Conjugal Love* be hereafter printed with the title Swedenborg gave to it, and that the unworthy preface, retained in

every copy of the book for four years, *against the earnest and repeated remonstrances of the New Church*, be immediately cancelled.

The portions of these paragraphs which we have italicised, accuse us by implication of wantonly disregarding the wishes of our members, and of the church in general. This charge we deny in the most emphatic manner. Not one person in our Board, or out of it, has ever addressed to us, individually or collectively, verbally or in writing, one word of remonstrance against this preface, and we know of none who are in the least dissatisfied with it, except two writers in the periodicals of the General Convention, who have bitterly opposed the Society on every possible ground, for a period dating back to before the publication of our *Conjugal Love*. The writer in the *Messenger* especially shows his want of acquaintance with the past history and proceedings of the Society, by quoting as if from our Constitution, a prohibition against publishing the works of Swedenborg otherwise than "without note or comment," when there is no such provision in that instrument, nor anything equivalent to it. As to the propriety of the title-page and preface so bitterly attacked, we have nothing more to say than that we are ready to receive the opinions of the members of the Society on the subject, and are quite willing to be guided by their wishes.

In conclusion, we desire once more to remind our members of the necessity of continuing their pecuniary contributions. We need about one thousand dollars to enable us to carry on our printing and binding, the want of which at present is a serious inconvenience, and compels us to restrict our stock of books on hand to a very limited amount. We are well aware of the numerous demands which are continually being made upon New Churchmen for the various enterprises of the Church, and do not desire to press our claims to the exclusion of others; but we think our institution certainly deserves as favorable consideration as any, and we trust that it will receive it at your hands.

For the Board,

THOMAS HITCHCOCK, *Secretary*.



## TREASURER'S REPORT.

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY IN ACCOUNT WITH  
C. SULLIVAN, TREASURER.

## CR.

By Cash on hand May, 1859 . . . . .	\$302 25	
Cash received during past year from Dues and Donations	386 00	
Interest on McCrea Legacy . . . . .	57 00	
Charges returned . . . . .	4 89	
Sales of Books . . . . .	\$1192 60	
Less Commissions . . . . .	119 25	
	<hr/>	1073 35
Depository Fund		
Subscriptions and Donations . . . . .	\$345 00	
Commissions as above . . . . .	119 25	
Paid by A. N. C. Association . . . . .	250 00	
" N. Y. N. C. Society . . . . .	100 00	814 25
	<hr/>	<hr/>
		2637 74

## DR.

To Amount paid during past year for Bills Payable outstanding May, 1859 . . . . .	\$692 27	
Paper, Printing and Binding . . . . .	393 75	
Charges Account . . . . .	1 82	
Interest on Loans . . . . .	43 75	
Loans returned . . . . .	200 00	
Expenses of Depository . . . . .	917 50	
Furniture of do. . . . .	36 87	
Expense Account		
Advertising . . . . .	54 90	
Insurance at Bindery . . . . .	30 00	
Catalogues . . . . .	7 05	
Circulars and Postages . . . . .	16 52	
Printing and Stationery . . . . .	6 75	
	<hr/>	115 22
Balance to New Account . . . . .	236 56	
	<hr/>	<hr/>
		\$ 2 07

C. SULLIVAN, *Treasurer.*

*New York, May 8th, 1860.*

## PROCEEDINGS

OF THE THIRD ANNUAL MEETING OF THE AMERICAN NEW CHURCH  
ASSOCIATION.

NEW YORK, Thursday Afternoon, May 10, 1860.

The Third Annual Meeting of the American New Church Association was held this day at Room No. 20 Cooper Institute. In the absence of Dr. Wilsey, Rev. B. F. Barrett presided. After the reading of the Word, the Minutes of the last Annual meeting were read and approved.

The Executive Council then presented their Annual Report which was read and accepted.

The Treasurer's Report was presented and accepted, and together with that of the Executive Council, ordered to be printed.

The Association then proceeded to the election of officers for the ensuing year, which resulted as follows :

*President*, ASA D. WORTHINGTON, Brooklyn

*Treasurer*, THOMAS HITCHCOCK, New York.

*Secretary*, FREDERICK JACOBSON, New York.

*Managers.*

Rev. B. F. BARRETT, Orange, N. J.

Mr. CHARLES SULLIVAN, New York.

" G. P. LOWRY, "

" J. K. HOYT, "

" A. W. PEABODY, "

" L. B. SEYMOUR, "

" L. W. BARGUET, "

" OTIS CLAPP, Boston,

Dr. JOHN ELLIS, Detroit, Mich.

" W. H. MULLER, Sewickleyville, Pa.

Hon. LYMAN STEVENS, Syracuse, N. Y.

Mr. GLENDY BURKE, New Orleans, La.

On motion adjourned.

FREDERICK JACOBSON, *Secretary*.



## REPORT

OF THE EXECUTIVE COUNCIL OF THE AMERICAN NEW CHURCH ASSOCIATION FOR THE YEAR ENDING MAY 10, 1860.

Since our last annual meeting the Executive Council have accomplished but a small amount of work, because of the small amount of funds which have been provided.

The gross amount of receipts during the year has been \$982,24 ; of this amount \$800,89 have been received from sales of the collateral works of the Church, and \$131,35 in dues and donations. The total amount of book sales for the year is \$1029,04, some of which is not yet paid. The amount disbursed for books, room-rent, clerk-hire, and for printing an edition of 1000 copies of the tract by Mr. Hayden, "Divinity Revealed and Unrevealed," has been \$946,63.

Mr. Barrett's Letters on the Divine Trinity, addressed to Henry Ward Beecher, first published in the *Swedenborgian*, have, by permission of the Association, been since republished in a separate form, and two editions of the same (1500 copies) have, within a few weeks, issued from the press of Mason Brothers, of New York. As this work seemed well adapted to meet a popular want, it was thought best to allow it to be published by a house that could give it a wider circulation through the ordinary channels of the book trade, than could be given it by our own body. At the same time it is proper to refer to it here as a result of the labors of the Association for the past year—the "Letters" having been first published in our Magazine, and reprinted from that by permission of the Executive Council.

The Council have lately purchased of Mrs. C. I. Doughty (well known as one of the best writers of juvenile works in the New Church) the manuscript of a book for children, which will speedily be put to press, and of whose publication due notice will be given.

The *Swedenborgian* has been continued of the same size and form as reported a year ago. The entire circulation of the work at the present time is 674. The present number of subscribers is 607, being less by thirty than was reported last year—although more than a hundred new subscribers have been added to our list within the year. This diminution in the number of subscribers has not, so far as we can learn, been the result of any dissatisfaction with the character or conduct of our Magazine—for expressions of the most cordial approval of the work have come to us from nearly every quarter. But the Executive Council determined in the outset that the rule of *payment in advance*, as explained in our last January issue (page 5) should be strictly adhered to. This was early announced to our patrons, and has been often repeated. And as there were more than 200 of our subscribers for 1859, who had not remitted, nor even written to state the cause of their delinquency, as late as last August, the work was discontinued to them by order of the Executive Council. And although several of them subsequently remitted, and are now receiving the work, yet from 152 of those subscribers we have heard nothing as yet.

The amount of subscriptions received for the *Swedenborgian* the present year, is \$658. This amount has been received from 333 subscribers—leaving 274 who are still in arrears. Of the amount of subscriptions due from delinquent subscribers for the current year, we think it safe to count upon collecting about \$200—possibly more. This will leave the expenses of the work for the year about \$200 in excess of the receipts—allowing the Editor's salary to be nothing. It must be plain from this that the work cannot be continued in its present form, and at its present price, without some extra efforts on the part of its friends, or some new arrangements for its support.

All of which is respectfully submitted. On behalf of the Executive Council,

FREDERICK JACOBSON, *Secretary*.



## TREASURER'S REPORT.

THOMAS HITCHCOCK, TREASURER, IN ACCOUNT WITH THE AMERICAN NEW  
CHURCH ASSOCIATION—FOR THE YEAR ENDING MAY 1ST 1860.

## Dr.

Cash from sales of Books . . . . .	\$800 89
Dues and Donations . . . . .	131 35
Balance . . . . .	56 56

## Cr.

Balance due Treasurer, May 1st, 1859 . . . . .	\$ 42 17	
Paid for Books, Tracts, &c. . . . .	580 18	
“ Paper, Printing, &c. . . . .	64 94	
“ Room-rent, &c. . . . .	250 00	
“ Desk . . . . .	12 00	
“ Sundry Petty Expenses . . . . .	39 51	
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	\$988 80	\$988 80

## REV. MR. HAYDEN'S ADDRESS.

A goodly number of the friends of the New Church in New York, and others from abroad, assembled in the New Jerusalem house of worship in 35th street at 8 o'clock in the evening (Thursday May 10), to listen to a discourse from the Rev. Mr. Hayden, delivered by invitation before the Swedenborg Printing and Publishing Society and the American New Church Association. The occasion was the Anniversary of these two Societies, celebrated jointly by special agreement, and was one which all seemed to enjoy. The services of the evening were opened with reading a chapter from the Word, and prayer by Rev. Mr. Barrett. After which, remarks appropriate to the occasion, were made by Messrs. Hitchcock and Barrett, the former briefly setting forth the objects and methods of the A. S. P. & P. Society, together with some of its achievements, and the latter those of the American New Church Association. Then followed the Address by Mr. Hayden, which was listened to with deep interest by all present. At the conclusion of the Address, the following Resolution, offered by Mr. Barrett and seconded by Mr. Hitchcock, was unanimously adopted.

*Resolved*, That the Societies, whose Anniversary we this evening celebrate, have listened with much pleasure to the interesting, able, and highly appropriate Address from our brother, Rev. W. B. Hayden, and that a copy of said Address be respectfully solicited for publication.

## CORRESPONDENCE.

## THE MARYLAND ASSOCIATION.

The following extract, which we are permitted to publish, from a letter just received from a member of the late Maryland Association, shows that being brought "in connection with the General Convention" is not always a certain way of being brought nearer to the Lord, or of ensuring an increase of our heavenly activities.

———— May 5th, 1860.

. MY DEAR SIR :—It seems that the General Convention has entirely lost its foothold in the Southern States, and must therefore be regarded in future as a sectional body, and not the representative of the general church in the United States. The Maryland Association, which has heretofore formed the only one belonging to the General Convention out of the free states, has virtually expired. Its Annual Meeting, which was advertised in the Convention's papers to be held on the 3d inst., in the City of Washington, was not held, because there was no attendance. The most of its officers resigned before the time of the meeting. The President had removed to New York ; Rev. S. H. Worcester, Chairman of two of its committees, had removed to Maine ; Dr. Fonerden, the Vice President, and Mr. Smith, the Secretary, had both resigned their offices and withdrawn from the Association ; and those who were left did not think it expedient to come together, although it was the Annual Meeting for the election of Officers and the appointment of Standing Committees and of delegates to the General Convention. It is to be presumed therefore that the Maryland Association is defunct.

The disease of which it expired was doubtless indifference to the objects and designs of the General Convention. It is perfectly apparent that the body of the people are not in sympathy with that organization, and are altogether indifferent to its prosperity or even to its continuance. If further evidence were wanting of the existence of that feeling towards the Convention, we have it in the fact that during the past year, the Maryland Association has done comparatively nothing in furtherance of the object of its organization. Its entire expenditure for the year amounts to only \$39,18—of which \$19,18 were paid to the proprietors of the



*New Jerusalem Magazine* for printing the Journals, and the balance, \$20,00, was contributed expressly for Missionary labor, by a gentleman (E. O. Hinkley of Baltimore) who is not a member of the Association, and one who is decidedly opposed to the General Convention. We have it also in the fact that the Washington Society has declined to send delegates to the next meeting of the Convention, and may therefore be regarded as not in connection or in sympathy with that body. If this does not betray indifference to the prosperity of the Convention, I do not know what can.

The truth is that the Maryland Association was only held together by the personal influence of a few of its officers ; and now that they have retired, the whole concern has toppled down. There are hardly any of those remaining, who care to make an effort to keep alive an institution which recognizes the right of the Convention to exercise ecclesiastical domination over the societies and receivers of the New Church. The people of the South are ready and willing to unite in the effort to spread the doctrines by means of the press and missionary labor ; they are anxious to co-operate in the performance of such uses, where their freedom to manage their own affairs shall not be interfered with by any ecclesiastical body ; but they will not submit to wear the yoke of the Convention, or to part with the liberty of regulating and controlling the order of worship and discipline, as to them may seem right. There is a growing interest manifest in the southern section of our country, and receivers of our doctrines are exerting themselves in endeavoring to communicate a knowledge of the truths of the heavenly Jerusalem to others. Much has been done and is now doing of which we see nothing in "the periodicals of the church." But they insist on being left in freedom to work in their own way, and not have restraints imposed on them which they cannot and will not suffer. The removal from existence of the Maryland Association will not, I am sure, be attended with any injurious effects to the church, as its operations were so exceedingly circumscribed as hardly to be visible.

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FROM OUR SAN FRANCISCO CORRESPONDENT.

The following extract from a letter received from San Francisco under date of March 20th, shows how acceptable and refreshing Mr. Fernald's new work is to an unprejudiced

and ingenuous New Church mind. It affords a striking contrast to the criticisms of the same work which have at different times appeared in the *N. J. Messenger*.

"I omitted in my last, on account of the hurry in which I wrote, to acknowledge receipt of the valuable gift you were kind enough to present by the hands of my wife—Fernald's 'God in his Providence'—a work that has been read by me with profound interest and much profit, and which, though not faultless, is calculated to perform an important use in aid of the onward march of freedom. It is infilled with the spirit of truth—warm life-blood courses in its veins—and it breathes the aromatic odors that exhale from a genial and loving heart. Whatever faults it has, they are all outweighed in my estimation by a merit which is sadly wanting in the coldly intellectual, formal precision of the Boston style. It does not tug and labor at a windlass to draw scant waters from a well. Its sentiments are the spontaneous gushings forth of a mountain spring, whose clear crystal waters flow forth in copious rivulets, and hasten down to the valleys to refresh the parched traveller and give verdure to the plain."

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LETTER FROM DETROIT.

We cheerfully make room for the following communication from our Detroit correspondent in explanation of a paragraph which was copied from a private letter into our April No. And we desire to take to ourselves all the blame which is thought to attach to any one for the publication of the paragraph in question. We would add, however, that it is by no means strange that every member of the Detroit Society should have been baptized by the hands of a New Church minister, when it is known that the present pastor of that society refuses to administer the Holy Supper to any others except such baptized receivers.

DETROIT, MICH., May 8, 1860. .

REV. B. F. BARRETT :

DEAR SIR :—The extract you published from my private letter in your April No. of the "Swedenborgian" was not intended for publication and therefore may convey to your

readers some erroneous ideas.—The *we* does not mean the society here, but simply two of your subscribers—the firm that your Magazine is addressed to. If we had supposed you would have published anything in relation to the private affairs of the society here, we should have been more careful in giving you a detailed statement of both sides of the question relating to the resolutions there mentioned. And perhaps it may not now be out of place to state, that the majority of our society are in favor of baptism by the hands of a New Church Minister; and I may also state that the resolutions passed by a majority and at a special meeting, were subsequently rescinded by a larger majority, because they were found not to be the sentiments of the large body of the society, and as such would have been made plain if intended for publication. I may also add that every member of the Detroit Society has been baptized as above.

Truly and affectionately yours, J. D. R.

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### MISCELLANEOUS INTELLIGENCE.

CORRECTION—Our May number contained a notice of the reprint, recently issued by the Agent of the General Convention in this City, of the old Boston edition of *Conjugal Love*; in the course of which we made several citations from that work, showing its exceedingly erroneous and defective character as a translation of Swedenborg's Latin text. In transcribing these passages for the use of the printer, we made one or two slight verbal mistakes, and omitted to pay very strict attention to the punctuation; but as the sense of the extracts was in no way affected, it did not occur to us to compare the proof with the book itself, and thus these errors went uncorrected. It seems that the editor of the *Messenger* has taken the pains to verify our references with minute care, and proclaims the result of his scrutiny in his paper of May 5, in the following language:

“The general purpose of the writer in the *Swedenborgian* is too obvious to need a reply. In justice, however, to the translator of the

edition of 'Conjugal Love' issued from the General Convention's Book-Room, we think it right to notice the passages cited from it in the Swedenborgian. In the *forty-five* lines quoted, we have counted *thirty-five* errors, or deviations from the text of the work quoted from. *Three* of these errors consisted of words added which are not in the text, *two* others are words changed from the text; and the remaining *thirty* are changes from the text in punctuation, always a matter of importance in Swedenborg's writings. There are but few authors who could not be made to appear to disadvantage, with such liberties taken with their writings."

We venture to assert, that, for unfairness, unjust imputation, and downright falsehood, the foregoing paragraph surpasses all previous achievements of the *Messenger* in the same line. That our readers may be convinced of this, as well as assured of the utterly unimportant character of these "thirty-five errors," we reprint every one of the passages before quoted by us exactly as they stand in the book itself. We think few, if any persons, however, will discover the corrections on a first, or even second reading.

The following are the quotations we used :

"Whoever wishes from any of the senses to acquire to himself an idea respecting good, cannot find it without some *adject*, which fixes and manifests it; good without this is an *entity* of no name; and that by which it is fixed and manifested, relates to truth: say only, good, and not at the same time this, or that, with which it is, or define it abstractly, or without any *adject cohering*, and you will see that it is not anything, but that it is something with its *adject*: and if you examine the subject rationally, you will perceive, that, of good without some *adject*, nothing can be predicated, and thence it is of no relation, of no affection, and of no state, in a word, of no quality. So it is also with truth, if the word be heard without its *injunct*; that its *injunct* has relation to good, may be seen by an *acute* reason."—(n. 87.)

"That the woman was taken from the man, was shown just now above from the book of creation; that hence there is to each sex a faculty and inclination for conjoining themselves into one, thence follows; for that which is taken from anything, derives and retains from the proprium of that thing, that which makes its own; which, because it is *homogeneous*, *breathes after re-union*, and when it is re-united, it is *as in itself when in that*, and the reverse. That there is a faculty of conjunction of the one sex with the other, or that they can be united, *this no scruple moves; nor but that* {there is an inclination to conjoin themselves; *for every ones' own experience teaches each*."—(n. 157.)

"For every end viewed in itself is love, and lasciviousness in its spiritual origin is insaneness; by insaneness is understood the *deliration* of the mind from falses, and *eminent deliration* is the *deliration* of the mind from falsified truths, until they are believed to be wisdom



that these persons are opposed to conjugal love, manifest *confirmation or eviction is given* in the spiritual world; there, at the first *smell of* conjugal love, they flee away into caverns, and shut up the doors; and if these are opened, they are insane like persons out of their senses in this world."—(n. 212.)

"I crawled away to the brink, and threw myself down from it; and being taken up by those who were standing beneath, and carried into an inn, there *sanity* returned to me." (n. 10.)

"It is incumbent on the men to be complaisant to the women, by civilly, kindly and humbly courting and soliciting concerning that sweet accession to their life from them; the elegance of face, of body, and of the manners of that sex, in comparison with the male, also adds itself as the *debt of a vow*." (n. 297.)

"That therefore it is vain to believe that man lives after death any more than a beast, except that he may, perchance, for some days after his decease, from the exhalation of the life of the body, appear as a cloud under the appearance of a spectre, before he is dissipated into nature; scarcely otherwise than as a shrub, *kindled anew from its ashes*, appears in the likeness of its own form."—(no. 151\*.)

The "words added which are not in the text," are "being" in the third of the above extracts, which we printed "*being* carried," instead of "carried;" and "own" in the last line but one of the last one, which read "its own" instead of "its" simply. (We have been unable to detect the third, or the "words changed" as alleged by the *Messenger*.) As to the errors in punctuation, they are ridiculously trivial and nothing but despair of defending the book in any reasonable manner, could have driven the *Messenger* to the assertion that they are "a matter of importance."

And now, while we are on the subject, we will give a few additional specimens of this translation of Conjugal Love, to promote the sale of which, that of the Publishing Society has been so bitterly attacked. They are taken from the first seventy-six sections only, or less than one seventh part of the whole book.

"When they were assembled, the angel *opened to them the cause of the convocation*, and requested that the companies in their order would declare what they understood by heavenly joy and eternal happiness." (n. 2.)

"Is not heaven before our eyes, above us, and thus in a place? and there, and not elsewhere, all things are *fortunate*, and there are pleasures upon pleasures?" (n. 3.)

"The way to heaven is through this portico; wait awhile and pre-

pare yourselves, for the *seniors* among you are to be kings, and the *minors*, princes." (n. 7.)

"In that city they saw a great concourse of people *flowing* in from all parts of the surrounding earth." (n. 9.)

"Wherefore I have often heard them say, that they *know no other than* that they are in the former world." (n. 31.)

"But what I wondered at was, that the colors varied according to her *aspect* in regard to her husband, and also according to it were sometimes less, sometimes more glittering, in *mutual aspect* more, and in *oblique aspect* less." (n. 42.)

"Is not this virtue the very measure, the very degree, and the very basis of that love? Is it not its beginning, its *firmament*, and its *complement*?" (n. 44.)

"These two are so created, that they *endeavor after* conjunction." (n. 46.)

"Unless this its state, which was most perfect, be known, its differences cannot be detected by any *inquisition*." (n. 57.)

"From which it is manifest, that two consorts are the very forms and *effigies* of the marriage of love and wisdom, or of good and truth." (n. 66.)

"After we had entered the forest, our eyes were opened, and we saw here and there olive-trees entwined with vines, from which hung clusters of grapes of an azure color, and the olive trees were *ranged* in perpetual *orbs*." (n. 75.)

"We saw here and there on each side wood and stone carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel, What are these? Are they idols? And he replied, By no means; they are *configurations* representative of various moral virtues, and of spiritual truths." (n. 76.)

We repeat what we said before, that this version of *Conjugal Love*, is a discredit to the whole body of New Churchmen in this country; and we consider that the men who have devoted to its publication, funds placed in their hands by others—the hard-earned contributions of their brethren—the mites of the widow and the little offerings of the children—have been guilty of a breach of trust that merits the severest rebuke. It is to us by no means an agreeable task to make the exposure we have here made; but in view of the efforts—some of them, too, not very creditable—that are being made to force this inferior and defective version of *C. L.* into circulation, we have felt that a duty was laid upon us which we had no right to neglect.

H.

**SCHOOLS FOR GIRLS.**—We invite the attention of those who are seeking good schools for their daughters, to the advertisements on third page of cover to this No. And in doing so, we take pleasure in adding, that two of our own children have been in Miss Harris' school for more than a year, and we can confidently recommend it as altogether the best school for young ladies, of which we have any knowledge. We assure all those who are in search of a good boarding-school for girls in a beautiful and healthy location, and easy of access, that they can commit Young Ladies to the care and instruction of Miss Harris with perfect safety, and with entire confidence that their education, in the largest and best sense, will be admirably conducted.

We are also personally acquainted with the Rev. Mr. Beaman, of Philadelphia, and with his theory and methods of education ; and can give equally strong assurances of the parental care and tenderness with which Young Ladies placed in his family will be watched over, and the healthy physical, intellectual, moral and religious training to which they will be subjected.

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**DR. HOLCOMBE'S POEMS.**—We have only space to announce the appearance of this charming volume of poems, and to say that we consider it on the whole the choicest contribution to the general literature of our country that has ever been made by a professed New Churchman. It is published by Mason Brothers, Nos. 5 and 7 Mercer St., New York, in a style of rare taste and elegance. An extended notice of it will be given in the next number of the *Swedenborgian*.

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**OBITUARY.**—Our much esteemed brother, DR. FERDINAND L. WILSEY of New York—for two years past, President of the American New Church Association—was removed to the spiritual world on Friday, May 11th. A more extended obituary may be looked for in our next issue.

